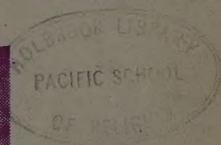


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NEW YEAR'S GREETINGS

We wish a very happy new year of successful endeavours, noble aspirations, peace, prosperity and unsullied welfare to everyone, everywhere and especially to all our readers, and members, associates and patrons of the Divine Life Society.

—*Divine Life Society, Sivanandanagar, Himalayas.*

WORTHY CANDIDATE FOR NOBEL PEACE PRIZE !

(A Suggestion from a Cuban Disciple)

I honestly believe that no other person in this world deserves more than His Holiness Sri Swami Sivananda the Nobel Peace Prize for 1958 !

For this reason I beg his authorization to ask the Nobel Prize Committee in Oslo, Norway, the 1958 N.P.P. to be awarded to His Holiness.

Also I would like to write to all the professors of philosophy of as many universities as possible so that they could write to the Committee in Oslo, asking that the 1958 N.P.P. be conferred on His Holiness.

I have no doubt that my dear Master will be selected for the 1958 N.P.P., because he has more merits than any other person in the world for this award.

His services to humanity must be rewarded !

The proceeds of the N.P.P. in his good hands will be used for the alleviation of the afflicted in India.

—*Dr. Jose T. Fernandez, Ph.D.,
Apartado Postal 2255, Havana, Cuba.*



Volume Twenty

January, 1958

Number One

THE GREAT LEARNING

(From Confucian Scripture, Translated by Charles A. Wong)

What the Great Learning teaches, is—to illustrate illustrious virtue, to renovate the people; and to rest in the highest excellence.

The point where to rest being known, the object of pursuit is then determined; and, that being determined, a calm unperturbedness may be attained to. To that calmness there will succeed a tranquil repose. In that repose there may be careful deliberation, and that deliberation will be followed by the attainment of the desired end.

Things have their root and their branches. Affairs have their end and their beginning. To know what is first and what is last will lead near to what is taught in the Great Learning.

The ancients, who wished to illustrate illustrious virtue throughout the kingdom, first ordered well their own states. Wishing to order well their states they first regulated their families. Wishing to regulate their families, they first cultivated their persons. Wishing to cultivate their persons, they first rectified their hearts. Wishing to rectify their hearts, they first sought to be sincere in

their thoughts. Wishing to be sincere in their thoughts, they first extended to the utmost their knowledge. Such extension of knowledge lay in the investigation of things.

Things being investigated, knowledge became complete. Their knowledge being complete, their thoughts were sincere. Their thoughts being sincere, their hearts were then rectified. Their hearts being rectified, their persons were cultivated. Their persons being cultivated, their families were regulated. Their families being regulated, their states were rightly governed. Their states being rightly governed, the whole kingdom was made tranquil and happy.

From the Son of Heaven down to the mass of the people, all must consider the cultivation of the person the root of everything besides.

It cannot be, when the root is neglected, that what should spring from it will be well ordered. It never has been the case that what was of great importance has been slightly cared for, and, at the same time, that what was of slight importance has been greatly cared for.

New Year's Message

UNFOLD THY DIVINE NATURE

(Sri Swami Sivananda)

"He carries from us all these worlds of
creatures.

He only made the worlds of life,
He only gathered the worlds of living
things together.

He made, he stirred this universe to mo-
tion, and on him it rests.

He, Time, having now become Brahma,
holds Parameshthin up."
(*Atharva Veda*, 212-63)

In the garden of Time has blossomed yet another new flower, which, to man, is a new year, but which to him, being so commonplace a matter of natural sequence, has no significance worth nothing. Yet, in the cycle of evolution, every year, nay, every moment, is marked by change, and to every aspiring life it holds the possibility of transformation, while, on the collective plane, there waits in the bosom of the future a glowing progress and evolution,—whatever the momentary setbacks,—the unsmotherable glimmer of the hope for the better.

In the eternity of Time, a year is but an infinitesimal moment, and, as the ages roll by, new civilizations spring up, and passing through their teething troubles, immature but promising adolescence, then attaining their apogee of glory and splendour, gradually tend to decay into senility and final extinction,—when their memories are picked up and remodelled by yet newer civilizations with new ideas and new dynamics; and even this history of man is but a flashing event in the life of this planet, and one never knows how many millions of civilizations may exist as ours in the countless solar systems in numerous galaxies, within millions of their clusters.

Yet, in human life, which is the greatest miracle of God's creation, every moment is vitally important, every day like the

turning of a new leaf, and every year the beginning of a new hope. In the never-ceasing tide of time, today science is on dynamic ascendance, and new miracles are being wrought in quick succession in the world of matter and energy. Man has set for himself the task of conquering nature and harnessing its limitless energies for his good, and, indeed, has succeeded to a large extent, though material progress has yet to go a long way to become universal. But, nonetheless, there is tremendous progress in almost every direction, in the widening of social and political consciousness, in international relations and community welfare, indeed, as it should, and as it has never been; but there is a very big question looming large over man, challenging him to admit if he has made any progress at all in the culturing of his inner spirit, in the evolution of his soul, in his spiritual awareness, and in the enlightenment of his higher mind,—which are the greatest moulding factors in life.

Every moment before man is precious. Is he going to make himself a tool in the hands of the colossal robot that physical science symbolizes? Is he going to be destroyed by the geni of his own creation? Is he going to utilize the limitless scopes of science for his own betterment, for the betterment of his country, at the expense of others, at the cost of other nations? Is he going to embitter and menace the future of the posterity through his fear-complex, heedlessness, and total dependence on physical might? In spite of man's tremendous strides of progress in the grasping of the external world, he is as wild as before inside himself. The faint inner voice of the spirit is stifled by the rumb-

ling of emotional conflicts. The gentle divine spirit within is shakled by the chain of base impulses. The purity of the positive part of his being is being excruciated by the dictates of his flesh. Man is at loss to solve his problems. He is at war with himself and with others, too, because he does not understand himself.

The victory of man over nature will be fruitless unless he attains victory over himself. The science of self-mastery, of disciplining the lower nature, of resolving inner conflicts, of transforming the smothered divine spirit into a dynamic, decisive force in one's life, is far more difficult and intricate than any other science. But, ultimately, it is this science of self-evolution that is of the greatest importance in the life of man, for it is what he has been, and not what he has acquired of the material world, that would finally matter. There should be a living reintegration of matter and spirit, since both are interdependent. Spirit is expressive only

through matter and matter without spirit is idane. It is the balance of the two that assures harmony and progress. Regimentation of life in the complexities of materiality has led man to this present impasse. Now is the time for retrospection, for decision, for resolve.

The challenge of the new year is—man must look within, and free himself from the fetters of materialism; dehypnotize his mind for a correct assessment of the values of life; harmonize his thought, aspiration and action with the law of truth; endeavour towards the betterment of his understanding of himself and of others; dilute his own cravings and dictates of vanity and self-centeredness in the larger interests of others, in common good and general welfare; and it is only thus that can he reach the goal of the supreme realization of cosmic consciousness.

I wish a very happy new year of peace and progress, prosperity and welfare, to everyone everywhere.

PREMISES OF FAITH

(Sri N.S. Karanth)

The entire course of human evolution is a yearning of the individual self to return to its source, the Supreme Self. Each man has to tread this long and weary path for himself. In order to keep him ever moving onwards, the Lord has devised various plans, among which are the works of the prophets and sages, the Jeevanmuktas. Like guiding-posts, they indicate the direction in which our goal really lies, and the course of action which we must adopt in order to reach it. They expound the eternal laws governing the human Pilgrimage.

Since these laws are formulated on the basis of actual experience and direct knowledge, they are authoritative. Moreover, their validity is proved by age-long experience. It is necessary, therefore, that we

should believe in them. That means, we should be willing to understand them, and to accept them as working hypotheses for the conduct of our life, until we, too, possess first-hand knowledge. Such a faith is indispensable for gaining wisdom. As Sri Krishna says, *shraddhaavaan labhate jnanam*—"the man who is full of faith obtains wisdom," having obtained which, he attains supreme peace. In Buddhism, faith, therefore, is called the seed of the Tree of Wisdom, which gives the fruit of Salvation.

In fact, faith is a normal faculty innate in every man. There is no one who has not an element of faith in him, though his faith, like his happiness, may for the time being be centered round any object in the transient world. Every man desires hap-

piness, hopes for happiness, and has the faith and confidence that he will somehow achieve happiness. The reason for this, as already stated, is that his very nature is Satchidananda. This hope of achieving happiness is nothing but faith in the abiding Source of oneself. "Faith," it is therefore said, "is the assurance of things hoped and the hope of things assured"

The foundations on which faith rests, and the importance of faith for our moral and spiritual growth, can best be seen by tracing the development of the faculty of faith.

Faith, essentially, is an aspect of love. Where there is love, there is faith. Without faith, there cannot be love. Love and faith are the two sides of the same medal. To have faith, therefore, is as much the nature of man, as it is to love.

Furthermore love attracts and unites, and conduces to harmony and bliss. Love, in its perfection, is an attribute of God. Therefore, faith, which is an aspect of love, leads man to peace and bliss. Devoid of love and faith, man cannot attain to the Lord of Love.

The faculty of faith combines in itself elements of emotion and concrete thought. Therefore, faith is not to be irrational. Lord Buddha asks us not to believe for any reason or on any authority whatsoever, except "when the writing, doctrine or saying is corroborated by our own reason and consciousness." That means, true and right faith can be found only in the man whose heart and head are evenly balanced and harmoniously developed.

Faith in which the elements of passion and desire are exceptionally predominant is "blind faith." Such a blind faith results in endless superstitions which enslave a man, and it leads him to religious fanaticism and bigotry. The pages of history

are often darkened by religious wars and persecutions committed by such men in the name of the God of Love! Similarly, faith caused mainly by fear—fear of punishment or hell—is also wrong faith, as that, too, breeds superstitions and intolerance. For the root of fear is selfishness, and where fear and selfishness dominate, there love cannot be.

On the other hand, right faith cannot be found in a man whose heart is cold, and in whom the intellect reigns supreme. Intellect alone will lead to blind denials. It is the nature of intellect to be separatist, to emphasize difference. It is only the element of love in the right kind of faith which can supply a unifying force in life. Right faith, therefore, is an expression of noble emotions guided by right reason. It is the foundation of all virtue and will lead man to look upon all beings as himself,—*atmavat sarvabhutani*. It also causes an integral development of man.

When purified and sublimated, love and faith manifest themselves as intuition. That supramental faculty is not developed in the average man today, but it is fully evolved in the mystics and sages, who are the advanced units of humanity. Only in them can perfect faith be found. Faith thus culminates in divine intuition and thence in Self-realization.

Now, let us consider the practical working of faith in the average man. In a happy family, for instance, we see that trust, compassion and benevolence flow out from the elders to the young children; mutual confidence, respect and friendliness are shown by those who are equal; and the dependent youngsters show faith, gratitude and reverence towards their elders. Trust, confidence and faith are the three facets of the same faculty. The more the love, the greater the faith, and the deeper the harmony and bliss. What

is true of a family is true of society, and also of humanity as a whole.

Faith, as we have just seen, is love looking upwards towards a person or an ideal, higher and nobler than oneself. When we thus have faith in a great ideal or quality, we admire it and cherish it. Contemplating its grandeur, we slowly and unconsciously reproduce it within ourselves. Similarly, when the object of our faith is a Master or saint, our entire nature becomes filled with his divine qualities, and unto his likeness we are gradually transformed.

Also, when we revere a great person with complete faith and devotion, we consciously shape our lives in a way that is dear to him, i.e., a life reflecting the noble virtues he has taught, and of which he is an embodiment. We hesitate to lead a life which may keep us away from him. Should we fail, our failure itself would put us to shame, as we constantly endeavour to live up to the high ideals he has set forth.

Further, our faith in and devotion towards that person draws forth a sympathetic response from him. The force of our devotion flows back to us as his blessings with his added benediction.

Much more potent is the result of our faith and devotion when turned towards the Lord Himself. With faith and devotion, adoration and contemplation, we ascend on mighty wings towards the lotus-feet of the Blessed Lord. As an inevitable reaction, the grace of the Lord descends on us and envelops us in peace and bliss. Perfect faith and love lead to the union of the devotee with his Lord.

Such is the rationale of faith. The same truth is repeated over and over again in all the Scriptures of the world. "As a man believeth in his heart, so he is," says the Bible. *Shraddhaamayam purusho yo yacchraddhah sa eva sah*—"man consists of

his faith; as a man's faith is, so he is," says the Gita. *Saa shraddhaa kathita sadbhir-gayaa, vastoopalabhyate*—"that is called faith by the wise whereby the object of faith is attained unto," says Shankaracharya.

One expression of right faith is confidence in oneself. Faith in oneself is essential in order to achieve anything great. It is the groping intuition which assures us that "what man has done, man can do." It is faith in one's own inherent divinity. Here, too, right faith is faith in one's innermost Self, and such a faith cannot be tinged with egotism or selfishness.

Every religion has its own philosophy and metaphysics, rules of conduct and system of rituals. But the spirit of all religions is the same, though each has some special characteristics. The Supreme Lord, the Perfected Being and the Eternal Law as revealed in the Scriptures, are the fundamental objects of faith common to almost all religions. Some religions insist on this belief, while a few leave their followers free to believe or reject.

Thus, belief in the Vedas as revealed knowledge and adherence to certain rules are all that is required in Hinduism. A Hindu is free to believe or not to believe in almost everything, including the existence of God. But in practice we see the belief in the Supreme Lord, the Trinity, the Incarnations, the sages, the Vedas and Puranas, and a variety of things besides.

Buddhism does not insist on any belief, beyond taking the five vows, adherence to the Pancha Sheelas. But the Buddhist invariably takes refuge in the Ratanattaya, the Three Gems, namely, the Buddha, the Sangha, and the Dhamma, as set forth in the Tripitakas, though he does not believe in God as generally understood. In the Northern Buddhist Church, i.e., the Mahayana School of Buddhism, however, belief in the Trinity and Unity is also evident.

Jainism is more like the Teravada School of Buddhism, both in its beliefs and in its negations.

Christianity insists on faith in the Father, Son and Holy Ghost—the Triune-in-One,—in Lord Jesus Christ as the Saviour and Mediator, and in the Bible as the Word of God. In addition, the Catholics are required to believe in the Pope as the head of their Apostolic Church, and in all his religious utterances as God-inspired. "There is no God but the One Lord, and Mohammed is His Messenger," says the Muslim. Faith in the Kalma as well as in Qoran are strictly enjoined in Islam. Sikhism venerates the one Lord Hari, the Ten Gurus, and the Adi Grantha Sahab; while Ahura Mazda, Zarathustra, and Zend-Avesta are the objects of a Zoroastrian's faith.

It does not matter what a man believes in, but how he believes and how intensely. Right faith must express itself in right living. Buddha has exhorted us "not to believe merely because you have heard; but when you believed of your own consciousness, then to act accordingly and abundantly." Right and intense faith in the objects of veneration in any religion must inevitably lead man to the same goal.

The scriptures of all religions and the life-stories of saints are full of instances of the miraculous effects of faith. Anjaeaya wrote with perfect faith the name of his beloved Lord Rama on the big stones he used in building the bridge across Lanka. And behold! the big boulders floated, so it is said, to the surprise of even Rama! Prophet Mohammed built a trench to keep away the invading hordes of his enemies, and waited with adamant faith. Then whirlwinds blew, a cyclone arose, and his enemies, enveloped in heaps of sand, took to their heels. Bali had so much faith that he sacrificed everything he had, including his own little self; and he won the Supreme Self. In our own time, Gandhiji had unwavering faith in the truth and non-violence, and his incomparable achievements are recorded in golden letters across the pages of history.

It is faith that leads man through Crucifixion unto his Resurrection in Divine Glory. It is faith that leads the soul through the thickest darkness of life unto the dawn of Self-realization. Would to God that we had more of such faith. Would to God that we, too, may soon be Resurrected unto Life Eternal.

Peace be to all beings!

[Courtesy: A.I.R., Dharwar]

AVOID OUTRIGHT CONTRADICTION

I made it a rule to forbear all direct contradiction to the sentiments of others, and all positive assertion of my own. I even forbade myself the use of every expression that imported a fixed opinion, such as "certainly," "undoubtedly," etc., and I adopted, instead, "I conceive" a thing to be so, or "it so appears to me at present." When another asserted something that I thought an error, I denied myself the pleasure of contradicting him abruptly, and of showing immediately some absurdity in his proposition; and, in answering, I began by observing that in certain cases or circumstances his opinion would be right, but in the present case there seemed to me some difference.

—Benjamin Franklin.

INFLUENCE OF DIET ON HUMAN PROPENSITIES

(Sri Swami Sivananda)

[A paper submitted to the Fifteenth World Vegetarian Congress]

The chemical components of different foods vibrate at varying rates ; each particle of food is a mass of energy ; the intake of certain food-stuffs sets up discordant vibrations in the physical body which throw the mind into a state of oscillation and disequilibrium. Concentration of mind is rendered difficult and sublime thinking is disturbed because elevating thoughts imply fine vibrations. The intimate relation between food and mind, the decisive influence that diet exercises upon the mind, renders the purity of food an invariable adjunct to all psychological maturity and spiritual development.

A diet that is wholly conducive to the practice of noblest thinking and moral and spiritual progress is called Sattwic or Yogic diet. Diet is of three kinds, viz., Sattwic, Rajasic, and Tamasic. Milk, barley, wheat, cereals, butter, cheese, tomatoes, honey, dates, fruits, almonds and sugar-candy are all Sattwic food-stuffs. They render the mind pure and calm and play a very important part in the practices of the spiritual aspirant, in the mental development of the student and in the personality-power of the leaders of mankind. Fish, eggs, meat, salt, chillies and asafoetida are Rajasic food-stuffs ; they excite passion and make the mind restless, unsteady and uncontrollable. Beef, wine, garlic, onions and tobacco are Tamasic food-stuffs. They exercise a very unwholesome influence on the human mind and fill it with emotions of anger, confusion and inertia.

In the Bhagavadgita, Lord Krishna says to Arjuna : "The food which is dear to each is threefold. The foods which increase vitality, energy, vigour, health and joy, and which are delicious, bland, sub-

stantial and agreeable, are dear to the pure. The passionate persons desire foods that are bitter, sour, saline, excessively hot, pungent, dry and burning, and which produce pain, grief and disease. The food which is stale, tasteless, putrid, rotten, and impure is dear to the Tamasic."

Mind is formed of the subtlest portion of food ; if the food is impure, the mind also becomes impure in its workings. This is the dictum both of the ancient sages of India and of the modern psychologists. Sage Uddalaka instructed his son, Svetaketu, thus : "Food, when consumed becomes threefold—the gross particles become excrement, the middling ones flesh, and the fine ones the mind. My child, when curd is churned, its fine particles which rise upwards form butter. Thus, my child, when food is consumed, the fine particles which rise upwards, form the mind. Hence, verily, the mind is food." Again you will find in the *Chhandogya Upanishad* : "By the purity of food, one becomes purified in his inner nature ; by the purification of his inner nature, he verily gets memory of the Self, the spiritual Reality within him ; and by the attainment of the memory of the Self, all ties and attachments and the consequent psychological limitations and emotional sufferings are severed."

Different foods produce different effects upon different compartments of the brain. For purposes of meditation and for high nobility of character, the food should be light, nutritious and Sattwic. Milk, fruits, almonds, butter, sugar-candy, green gram, Bengal gram, (soaked in water overnight), bread, etc., are all very helpful in the practice of meditation. Then, a kind of root available

in abundance in the Himalayan regions, is very Sattwic. Tea and sugar should be used in moderation; it is better if one gives them up. Dried ginger-powder can be mixed with milk and taken frequently. Yogins like this very much. Another health-giving item is myrobalan of the yellow variety, which can be chewed now and then.

That food does wield a tremendous influence on the mind, can be seen in everyday life around us. After a heavy, sumptuous, indigestible meal, it is very difficult to control the mind; it runs, wanders and jumps like an ape all the time. Alcohol causes great excitement of the mind. What is needed is a well-balanced diet, not a rich diet. An over-rich diet produces diseases of the liver, kidneys and pancreas. A well-balanced diet helps to maintain good health, and increases the power of resistance to disease; it keeps up mental efficiency, stamina and a high standard of vim and vigour. It is no unsound statement which asserts, "You are what you eat."

Vegetarian diet has been acclaimed to be the most conducive to idealistic thought-processes, moral development, psychic advancement and spiritual growth. It has been found that meat augments animal passions and decreases intellectual capacity. While it is true that meat-eating countries are physically more active and strong, the same cannot be said of their high moral and spiritual attainments. Meat is not at all necessary for the keeping up of perfect health, vigour and vitality; on the contrary, it brings in its train a host of ailments such as tapeworm, albuminuria and other diseases of the kidneys, etc. In meat-eating countries, cancer mortality is admittedly very high.

Those who are intent on the moral progress of the world and on individual spiritual development, should avoid narcotics, coffee, tea, alcohol and smoking, all of which stimulate the senses, make the mind giddy, and render the character turbid. Our senses are compared to restive horses, and they become uncontrollable by taking narcotics, and food-stuffs that stimulate the nervous mechanism of man and disturb the psychological equilibrium, and for those who really aspire after self-perfection, control of mind and success in Yoga, the avoidance of narcotics is indispensable.

Fruit diet exercises a marvellous influence upon the constitution of man. This is a natural diet. Fruits are tremendous energy-producers and help in concentration and meditation. Barley, wheat, milk, ghee and honey promote longevity of life and increase power and stamina. Simple natural, non-stimulating, tissue-building, energy-producing, non-alcoholic food and drink keep the mind calm, pure and help the student of Yoga in his spiritual practices. Gluttons and epicureans cannot dream of the achievement of purified nerves, a sage mind, undisturbed sleep, high moral inclinations, and success in Yoga. Not others but one who takes moderate diet and regulates his diet, can become a Yogi. That is precisely why Lord Krishna says in the sixth chapter of the *Bhagavadgita*: "Verily, Yoga is not for him who eateth too much, nor who abstaineth to excess, or who is too much addicted to sleep, nor even to wakefulness, O Arjuna! Yoga killeth out all pain for him who is regulated in eating and amusement, in performing actions, in sleeping and waking."

MEDITATIONS OF LAO TZE

(From "Tao-Te-King," translated by Ch'u Ta-Kao)

I

When a man is to take the world over and
shape it,

I see that he must be obliged to do it.

For the world is a divine vessel :

It cannot be shaped;

Nor can it be insisted upon.

He who shapes it, damages it;

He who insists upon it, loses it.

Therefore the sage does not shape it.

So he does not damage it;

He does not insist upon it,

So he does not lose it.

For, among all things, some go ahead,
While others lag behind;

Some keep their mouths shut,

While others give forth puffs;

Some are strong, while others are weak;

Some are on the cart, while others fall off.

Therefore the sage avoids excess, extravagance and indulgence.

II

A good traveller leaves no track;

A good speaker leaves no error;

A good reckoner needs no counter;

A good closer needs no bars or bolts . . .

A good fastener needs no cards or knots . . .

Even if men be bad, why should they be
rejected ?

Therefore the sage is always a good saviour
of men,

And no man is rejected;

He is a good saviour of things,

And nothing is rejected . . .

Therefore good men are bad men's instructors,

And bad men are good men's materials.

Those who do not esteem their instructors,

And those who do not love their materials,

Though expedient, are, in fact, greatly
confused.

This is essential subtlety.

III

Heaviness is the basis of lightness;

Calmness is the controlling-power of
hastiness . . .

Though surrounded with magnificent sights,

The sage lives in tranquillity . . .

To be light is to lose the basis;

To be hasty is to lose the controlling-power.

IV

"Be humble, and you will remain entire."

Be bent, and you will remain straight.

Be vacant, and you will remain full.

Be worn, and you will remain new.

He who has little will receive.

He who has much will be embarrassed.

Therefore the sage keeps to One,

And becomes the standard for the world.

He does not display himself;

Therefore he shines.

He does not approve himself;

Therefore he is noted . . .

And because he does not compete;

Therefore no one in the world

Can compete with him.

The ancient saying—

"Be humble, and you will remain entire"—

Can this be regarded as mere empty words ?

Indeed, he shall return home entire.

V

The sage has no self to call his own;

He makes the self of the people his self.

To the good I act with goodness;

To the bad I also act with goodness:

Thus goodness is attained.

To the faithful I act with faith;

To the faithless I also act with faith:

Thus faith is attained.

The sage lives in the world in concord,

And rules over the world in simplicity.

Yet, what all people turn their ears and
eyes to,

The sage looks after as a mother does her
children.

[Courtesy: Buddhist Lodge, London.]

SEVEN STATES OF AJNANA

(Sri Swami Sivananda)

The seven states of Ajnana are : Bindu-jagrat, Jagrat, Mahajagrat, Jagrat-swapna, Swapna, Swapna-jagrat and Sushupti.

In Bindu-jagrat the conception of 'I' and 'he' and 'mine' and 'thine' is very feeble.

In Jagrat, the conception of 'I' and 'he' and 'mine' and 'thine' is slightly marked.

Then the third state, Mahajagrat is induced, when, after repeated births, the conception of the heterogeneity of man and the universe is concrete in the individual. The conception of 'I' and 'he' and 'mine' and 'thine' is very marked.

The fourth state is Jagrat-swapna. This Jagrat-swapna state is experienced in the Jagrat or waking state and is of various kinds because of the experience of various

delusions such as the misconception of water in a mirage, silver in mother-of-pearl, etc. Manorajya or building castles in the air comes under this category.

The fifth state is pure Swapna. One experiences various sorts of dreams. The individual remembers them in his normal Jagrat state.

The sixth state is Swapna-jagrat in which one, in the waking state, in trying to recollect things long past, has, during the time of this recollection, that consciousness which makes the past things in recollection now appear not as in Swapna, but as in the Jagrat state.

The seventh state is Sushupti or deep-sleep state. The individual enjoys the peace of deep sleep.

JESUS CHRIST AND SWAMI SIVANANDA

(Sri Delseanure Fergie, Universal Truth Centre, California)

"As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." (St. John, 1-12)

As I read the wonderful messages in *The Divine Life* and in the *World Parliament of Religions Commemoration Volume*, I am convinced of Swami Sivananda's dynamic acknowledgement of Jesus Christ as the saviour and redeemer of the whole human race. My spiritual ear is attuned to the vibrations of the Swami's divine consciousness. I can hear his voice, as he, in the same boldness of spirit as of Christ, proclaims the majesty of the Lord, the Master of masters, the eternal Father of all mankind, the Creator of this universe.

To many, Swami Sivananda is divine Gurnu, guide and counsellor. I have always felt an urge for contacting a great soul for encouragement, spiritual uplift and sustenance of my feeble but firm faith in

the possibility of receiving help from saints and sages. It was two decades ago that, in some mysterious way, I received a copy of the Swami's journal from the Divine Life Society, which dealt with peace of mind, and the culture of body and soul. Although I had many periodicals on metaphysical teachings such as *New Thought*, *Science of Mind*, etc., to read, besides my daily study of the Bible, the journal of the Swami would invariably be the last one to read every night. It was like a dessert, as it were, after a full course of dinner. I would read and reread it until the pages were worn out. It was my feeling that the Blessed Swami Sivananda was like the boy Christ in the Temple in the company of wise men.

But, later on, the memory of Swami Sivananda gradually faded out, and some years later when I visited India and stayed

in Kashmir for quite a while, at the foot of the Himalayas, and went to many Ashrams and met many masters, the idea of seeing the holy Swami did not strike me. I returned home, and it was only a year later there came into my dream the image of a Swami, and I woke up with a glorious feeling of elevation. I at once remembered Swami Sivananda's magazine. I looked it up among my laid-away treasures, and found his address. I interested myself in his publications, and finally decided to write to him direct. I received his personal answers and many of his books, full of understanding and wisdom, which gave me the satisfaction of his being an image of Christ, who understood the true import of the teachings of all religions.

I have been blessed with his guidance, and I can truly say that my blessed master is the greatest leader, teacher, and a veritable expression of God, greater than anyone else I have known. He is a

sure guide to every spiritual aspirant in the path of Self-realization. Swami Sivananda is the beloved Son of God, as was Jesus Christ. God's wisdom and understanding are expressed through him, as was through Jesus, and one may as well hear a divine voice saying, "This is my beloved Son in whom I am well pleased," as Christ heard, and as others heard the voice of God speak for Christ. I am thankful to God for my contact with Swami Sivananda in spiritual consciousness. I behold him and feel that in spirit I am at one with him. We live in the world of wonders, and miracle follows miracle, and one's wonderment never ceases.

The literature of the Swami will live with me and in me as long as I live, and so, too, his letters which come from his great heart, full of love. I offer him my sincere thanks for his kind thoughts in my welfare, and joyously accept his loving help given through his precious words.

THE PERSONALITY OF SWAMI SIVANANDA

(Prof. M M. Bhattacharya, P.R.S. Ph.D., Calcutta University)

[Text of Discourse]

It is difficult to speak about anybody without knowing him closely, and it is also difficult to know a man without coming in frequent touch with him. The difficulty increases if he is not just an ordinary man but the possessor of a great personality,—great in action, in thought and in inspiration. Such a personality is certainly Swami Sivananda's. To appreciate him and to see him in the proper perspective, close contact and deep study are equally necessary. I cannot claim these.

I saw him only twice—first in Calcutta, when he addressed a vast gathering in the University and gave an exposition of the spiritual idealism. His disciples on that occasion arranged a wonderful demonstra-

tion of Yogic feats. I was not a little surprised by the appearance of Swamiji. I had expected an emaciated ascetic, with a wrinkled face and stern looks; I actually found before me an almost youthful figure with a smiling countenance, beaming with energy and saintly glow, and holding my hand in loving friendship. In place of aloofness and reserve, I experienced cordiality and an extremely social temperament. Next day, he was vigorously propagating his views at another place, and at times, when free, mixing with people on terms of perfect equality.

I saw him for the second time in his own Ashram at Rishikesh a year later. The swift and narrow river was glistening under

the midday sun, shining in a clear blue sky. A gentle breeze, cooled by the ripples on the Ganges, was whistling through the leaves of the *Sal* trees in the *Ashram*. It was the anniversary of Swamiji's birth, and a function had already been held in his room, when I called. Letters from admirers and disciples lay in heaps upon the table, by which the master was seated, working feverishly. He overwhelmed me with his kindness, presented me with a large packet of his books, and asked me to accept his hospitality. What struck me most on both these occasions was the broad humanity of Swamiji and the cordiality of his speech.

These are mere reminiscences, but may also be taken as a sort of preface to Swamiji's philosophy which I am to discuss. But I may say at the outset that I have an objection to the use of the term 'philosophy' in the present context. Philosophy is an outcome of intellectual efforts; it propounds doctrines, theories or dogmas, and is concerned with mere abstractions. Of philosophy, there are numerous systems. Each is rigid and stiff in structure and is an antagonist of the others. Each seeks to demolish its predecessors, and assert its own claim to recognition as a permanent solution of the problems of life. Iconoclasm is the method of every philosopher—even synthetic philosophy wants to establish itself on the ruins of mutually antagonistic systems. Every system with its creeds and dogmas is short-lived and, therefore, incompetent to deal with the complexities of spiritual life, which are always taking on new forms. As an English poet says:

Our little systems have their day,
They have their day and cease to be;
They are but broken lights of thee,
And thou, O Lord, art more than they.

This is not to say that Swamiji is not

interested in philosophical speculation. He has actually devoted long years to metaphysical and theological studies, and the results are to be noticed in his well-known books. I may also refer to the commemoration volume published on the occasion of the meeting of the 'Parliament of Religions' in 1953 at Rishikesh. In his numerous contributions to it, Swamiji has given masterly analyses of the chief features of all the great religions of the world—Hinduism, Christianity, Buddhism, Jainism, Confucianism, Taoism and Islam. They display his keen intellectual acumen and insight. He has assimilated the good points of all these systems, although he does not claim to be a synthetic philosopher.

As I have already said, the philosopher is a mere intellectual being and, as such, is often dry-as-dust and soul-less. However we may admire his achievements in the domain of knowledge, we are not interested in his life or activities; for these do not affect humanity appreciably. Professors teach, and students eagerly read, Kant and Hegel, Mill and Spencer; yet their teachings only sharpen the rational faculty, but do not lift them above the mental plane. On the other hand, the influence of men like Sri Ramakrishna, Swami Vivekananda, and Sri Ramana Maharshi transcends the sphere of thought. They attract us by the life they live and not through the creeds they may have propounded or developed; and the same must be said of Swami Sivanandaji. It is not [his philosophy, comprehensive as it is, but the upsurge of his noble soul that pervades our minds and will inspire generations yet unborn. His life outweighs creeds and doctrines, and is in direct communion with the supramental reality. It serves as an invitation to the masses of people to share in the benefits of his *Sadhana*; his activities are directed to the

uplifting of man to a higher plane of existence—to the realization of a sublimer self. Wisdom has made of him an embodiment of the spirit of service and led him to engage in extensive and ceaseless philanthropic and social activity. Redemptive love of mankind has rescued him from the category of the ego-centric thinker, and suffused him with an unearthly glow. He has sent out spiritual vibrations and created spiritual yearnings in an ever-growing circle of followers, and is an ever-present influence on their lives.

He has been compared with the ancient Indian sage; but the Brahmin of yore was too stiff, wooden and exclusive. He was a stranger to what St. Francis called the "liquefaction of the soul," and had not the humanity and the sense of social justice which are the most remarkable features of Swamiji.

The Brahmins had monopolized knowledge and all facilities for the realization of higher life, and ignored the claims of the masses who were hopelessly degraded and almost irretrievably lost. The result was that the social structure which they built up so assiduously soon tumbled down, involving even them in its lamentable ruin, and the dark age descended on India, which was lost in gloom for centuries. Swamiji is laying the foundation of future India on a broader basis by uplifting the lowly and humble, so that they may join others in supporting the burden which must be too heavy for only one section of people to bear. This, apart from other things, is the great service he is rendering to this ancient land, and we offer our homage to him not only as an Indian sage and philosopher, but also as a saintly and heroic soul trying to promote the good of humanity.

MY LORD SIVANANDA !

(Sri Pat Pearson, Johannesburg)

I do not look very far
To find my Lord Sivananda.
Indeed, if I only look around,
Everywhere he can be found.

In the warmth of the sun,
In the stillness of the night,
In the laughter of a child,
In the soaring of a bird in its flight,

In the lyrics of a divine bard,
In the fragrance of a flower,
In silence stupendous, can be heard
The mysteries of his power.

He's the song of my heart,
The breath of my being,
He is the tender caress
My soul's experiencing.

O my sweet Lord !
I dedicate my life,
The world has no attraction
In spite of its might.

How wondrous is this !
Thou art everything to me.
What ecstasy and bliss !
Oh, I feel so happy and free.

HINDUISM

Hinduism is not a fanatic faith; it has charity that is comprehensive. It acknowledges the validity of the gods of the most superstitious as well as the highest conception of the unity of God. It sees in each man a divine potential. By devotion, discipline and rectitude in conduct man can himself become like God. The fulfilment of the spirit is the aim of life. Spiritual realization is self-emancipation, freedom. Perfection of every type of activity is an expression of divinity.

—Justice William O. Douglas, Supreme Court of the U S.A.

OBITER Dicta

LAW OF NATURE

(Viscount Kilmuir,
Lord Chancellor of Great Britain)

One of the noblest conceptions in the history of jurisprudence is the doctrine of the law of nature (or, as it became known in medieval times, the law of God).

The law of nature represented to the Romans that which is conformable to reason, to the best side of human nature, to an elevated morality, to practical good sense, to general convenience. It is simple and rational, as opposed to that which is artificial and arbitrary. It is universal as opposed to that which is local or national. It is superior to all other laws because it belongs to mankind as mankind, and is the expression of the purpose of the deity or the highest reason of man. It is, therefore, natural, not so much in the sense of belonging to men in their primitive and uncultivated condition, but rather as corresponding to and regulating their fullest and most perfect social development in communities, where they have ripened through the teaching of reason.

VALIDITY OF PRINCIPLE

(Acharya Vinoba Bhave)

The criterion which is employed in the science of ethics for determining whether from the point of view of morals, a principle is right or wrong, and whether from a practical point of view it is advantageous or disadvantageous, is to extend it to apply to all men and see what the result is. A principle, which thus extended tends to vanish, or not to hold good, or to destroy itself, should undoubtedly be regarded as invalid, both from the moral and practical points of view.

TRUTH

(Mahatma Gandhi)

The most ignorant among mankind has

some truth in them. We are all sparks of truth. The sum total of these sparks is indescribable, as-yet-unknown Truth, which is God. He is the atheism of the atheist. Truth is God, nothing else, nothing less.

KINDNESS

(Dr Albert Schweitzer)

All ordinary violence produces its own limitations, for it calls forth an answering violence, which sooner or later becomes its equal or its superior. But kindness works simply and perseveringly; it produces no strained relations which prejudice its working; strained relations which already exist it relaxes. Mistrust and misunderstanding it puts to flight, and it strengthens itself by calling forth answering kindness. Hence it is the furthest-reaching and the most effective of all forces.

RELIGION

(Sri Swami Sivananda)

Man can never separate himself from God, for God is the Cosmos and man its component. There is only one God, the Self of all beings. There is only one law, the law of cause and effect. There is only one religion, the religion of Self-realization. Religion is the most rational science of life, the science of man as he essentially is, the science which shows him how he is a part of the cosmos, how he ought to abide by the law of the cosmos, and aim at the fulfilment of the evolutionary process of the cosmos.

BE INTERESTED IN OTHERS

(Dale Carnegie)

People are not interested in you. They are interested in themselves—morning, noon and after dinner. That is why you can make more friends in two months by becoming interested in other people than

you can in two years by trying to get others interested in you. Remember that the man you are talking to is a hundred times more interested in himself and his wants and problems than he is in you and your problems. His toothache means more to him than a famine in China.

S N I P P E T S

Emerson : Every man I meet is my superior in some way. In that I learn from him.

Rabindranath Tagore : I am able to love God, because He gives me freedom to deny Him. God loves to see in me not His servant, but Himself who serves all.

Abraham Lincoln : Nearly all men can stand adversity, but if you want to test a man's character, give him power.

Democritus : He who admonishes a man that fancies he has intellect labours in vain.

John Dewey : The deepest urge in human nature is the desire to be important.

W. Somerset Maugham : The common idea that success spoils people by making them vain, egotistic and self-complacent is erroneous ; on the contrary, it makes them, for the most part, humble, tolerant

and kind. Failure makes people bitter and cruel.

Mahabharata : Passion, hate, delusion, exhilaration, dejection, conceit, anger, pride, laziness, being pained at others' prosperity, and acts of sin—these are indicated as constituting ignorance.

George Herbert : We live in an age that hath more need of good examples than precepts.

William McAdoo : It is impossible to defeat an ignorant man by argument.

H. K. Mahatab : If at any particular moment I am asked to try to measure one's progress, I would immediately recount in what way one has been helpful to others in whatever position one has been. Helpfulness is the yardstick of progress in life.

Charles Schwab : There is nothing that so kills the ambitions of a man as criticism from his superiors. I have yet to find the man, however exalted his station, who did not do better work and put forth greater effort under a spirit of approval than under a spirit of criticism.

Dale Carnegie : Remember, there is only one way under high heaven to get anybody to do something, and that is by making them *want* to do it.

Story

YOU CANNOT DECEIVE GOD !

(Sri Swami Sivanandi)

Ramakrishna was studying for his matriculation examination. His English was weak. So, he neglected arithmetic and paid more attention to English. The day before the English examination was the mathematics examination. He was a bit worried on the morning of the mathematics examination ; he was not quite prepared. Failure seemed to be almost certain.

There was a temple near the school. He had faith that God could do anything, even the impossible. Before the mathe-

matics examination was to commence, he went to the temple and prayed : "God help me to get pass-marks in mathematics. If I am able to answer the papers satisfactorily, I will offer you Prasad worth Rs. 20."

And, the miracle happened ! All the questions on the paper were easy for him ; the sums were all that he had worked out to perfection. Not only success, but brilliant success was his. He had answered the questions cent per cent correct ; and he knew it. Besides this, he had not taken

even half the allotted time to complete the paper. He was overjoyed.

He had time to spare. To utilize it he thought he could prepare a list of articles that would be necessary for the Prasad. The estimate was Rs. 20/-. After completing the list, he reflected: "One or two items are really not essential. Why waste money after all?" He cut a few of them; and the estimate came down to Rs. 15/-. Then revising the estimate again, he said to himself: "Is God a business man, granting success in examination in return for Prasad worth Rs. 15/-. I need not be worried over the actual amount. After offering the Prasad to him, my friends and I are only going to partake of it. So, why spend so much on it? The estimate then came down to Rs. 5/-, and on further revision to Rs. 2/-. A *sloka* from the Gita came to his mind. He thought: "Has not the Lord declared in the Gita that He accepts, with delight, even a leaf, a flower, a fruit, or mere water, offered to Him with faith and devotion? After all, it is the devotion or Bhava (feeling) of the heart that matters. I can get the same merit of offering the Prasad worth Rs. 20/- by offering with devotion two good plantain fruits."

As he was reflecting thus, the bell rang and the supervisor came to him for his answer papers. He gave the papers to the supervisor with a broad and happy smile on his face and went home, confident that he had achieved exceptional success in the examination.

"But, what is this? You have brought the answer papers home!" exclaimed his father, looking at the bunch of the papers in Ramakrishna's hand. To his horror, Ramakrishna realized that in his absent-minded hurry, when the bell rang, he had gathered up the "Prasad-estimates" papers, and given them to the examiner by mistake and had brought the real answer papers home. He would get nothing but a big zero.

He wept bitterly and said, "Oh Father, I had done wonderfully well in the examination, by the grace of God. But my wicked mind had begun to think of cheating God, by escaping from the Prasad-expenses. Even the philosophical arguments seemed to support my unfaithful attitude. This is the result."

His father remarked, "You can't deceive God."

VIVEKACHUDAMANI

(Sri Swami Narayananananda)

अत्यन्तवैराग्यवतः समाधिः

समाहितस्यैव दृढप्रबोधः ।

प्रबुद्धतत्त्वस्य हि बन्धमुक्तिः

मुक्तात्मनो नित्यसुखानुभूतिः ॥३७॥

375. For him, who is extremely dispassionate, there is Samadhi, and for steady man of Samadhi, there is sure knowledge of Self; to the knower of Reality comes freedom from bondage; and the free one enjoys the eternal bliss of the Self.

Notes:— अत्यन्त=extreme; वैराग्यवतः=dispassionate; समाधिः=composure; समाहितस्य=for the concentrated; दृढप्रबोधः=steady knowledge; प्रबुद्धतत्त्वस्य=when reality is known; हि=indeed; बन्धमुक्तिः=bondage from liberation; मुक्तात्मनः=of the free; नित्यसुखानुभूतिः=enjoyment of bliss.

Commentary: Here is the gradual process of the evolution of the Jnani. In this

grand process of purification first comes dispassion. This is the rock-bottom of all knowledge. When there is dispassion, the aspirant gets one-pointedness of purpose. He is not shaken by the embellishments of the world. For such an one, there is steady knowledge of the Self. When knowledge dawns there is freedom from all bonds. When freedom is attained, one enjoys the supreme bliss of the Atma.

वैराग्यान्त परं सुखस्य जनकं पश्यामि वश्यात्मन-
स्तच्चेच्छुद्धतरात्मबोधसहितं स्वाराज्यसाम्राज्ययुक् ।
एतद्द्वारमज्ञसमुक्तियुवतेर्यस्मात्त्वमस्मात्परं
सर्वत्रास्पृहया सदात्मनि सदा प्रज्ञां कुरु श्रेयसे
॥३७६॥

376. I see no other means as efficacious as dispassion for the man of self-control. It causes the enjoyment of the emperorship of the Atma, when it is united with pure knowledge of the Self. It is the gateway to the vast expanse of everlasting liberation. There is no means as efficacious as this. Fix thy intellect always, with dispassion, on the eternal Self; this tends to your lasting welfare.

Notes: वैराग्यान्त = than dispassion; परम् = supreme; सुखस्य = of happiness; जनकम् = creator; पश्यामि = I see; वश्यात्मनः = of the self-controlled; तत् = that; चेत् = if; शुद्धतरः = pure; आत्मबोधसहितम् = together with knowledge of Self; स्वाराज्यसाम्राज्ययुक् = enjoys the emperorship of the Atma; एतत् = this; द्वारम् = gateway; अज्ञम् = sure; मुक्तिः = liberation; युवतेः = damsels; यस्मात् = than this; तस्मात् = therefore; परम् = supreme; सर्वत्र = everywhere; अस्पृहया = with desirelessness; सदात्मनि = in the true Self; सदा = always; प्रज्ञाम् = intellect; कुरु = fix; श्रेयसे = for glory.

Commentary: There is great stress on the efficacy of dispassion as a means to the

attainment of liberation. The Scriptures say that Para Vairagya (absolute dispassion is itself Moksha or the end of all endeavours. The man of dispassion gradually attains release from birth and death. There is no risk of his falling from his chosen path. Everything except Vairagya is easy. It is purely a mental state and a blessing from the Lord and the Guru and a result of one's own good actions done in past lives.

Just as for the worldly man wealth is the means of happiness, Vairagya is the means of happiness for the aspirant.

Liberation or Mukti is referred to here as feminine because it represents the highest strength. Strength is Shakti. According to grammatical rules Shakti is feminine. Hence the reference to Mukti as Yuvati (damsel).

अशां छिन्धि विषोपमेषु विषयेष्वेषैव मृत्योः कृति-
स्त्यक्त्वा जातिकुलाश्रमेष्वभिमतं मुञ्चातिदूरात्क्रियाः ।
देहादावसति त्यजामधिषणां प्रज्ञां कुरुष्व्वात्मनि
त्वं द्रष्टव्यमनोऽसि निर्द्वयपरं ब्रह्माहि यद्वस्तुतः ॥३७७॥

377. Abandon your craving for sense-pleasures which are like unto poison, for it is the cause of death. Give up (identification with actions from a distance, leaving aside the pride of caste, family, order of life, etc. Get rid of the feeling of 'I-ness' in unreal things such as the body, etc. Fix thy mind on the Self alone. Thou art the seer, devoid of the mind, supreme, non-dual—That thou art in essence.

Notes: आशाम् = hopes; desires; छिन्धि = cut asunder; विषोपमेषु = like unto poison; विषयेषु = sense-objects; एषः = this; एव = only; मृत्योः = of death; कृतिः = creation; त्यक्त्वा = leaving; जातिकुलाश्रमेषु = caste, family and order of life; अभिमतिम् = identification; मुञ्च = leave; अतिदूरात् = from a distance; क्रियाः = actions; देहादी = body etc.; असति = unreal; त्यज = leave;

आत्मविषयम् = feeling of 'I'ness; प्रज्ञाम् = intellect; कुरुष्व = place; आत्मनि = in self; त्वम् = you; दृष्टा असि = thou art seer; = ; अमनासि = devoid of mind; निर्द्वयपरम् = supreme and secondless; ब्रह्मासि = Brahman art thou; यत् = that; वस्तुतः = in reality.

Commentary: Desire for worldly objects is the root-cause of bondage. So it is likened to poison that brings about the spiritual death of an individual. A desireless man is immortal. By desire

transmigration is caused. When base desires die, man becomes alive to the glory of the Self. Those who are full of desires are no better than moving dead bodies.

Next in importance to desire comes the ego of caste, of family, of the order of life. This is the next chain that binds the Jiva to Samsara. Liberation is possible only when the body-idea and desires for objects become extinct, not otherwise.

Parable

TREASURE BENEATH PILLOW

(Sri Swami Sivananda)

The stranger was happy that he had won the confidence of the wealthy pilgrim. The latter was travelling alone, and had thousands of rupees with him. The stranger felt sure that one day or the other he could steal the money.

Every morning, in the stranger's presence, the pilgrim would count all the money he had. All day long it would be in his pocket. He had no box in which to lock it. Yet, when at night the stranger searched for it, he could not get it. This went on night after night. The stranger searched for the money in the pilgrim's belongings, underneath the pilgrim's bed everywhere. He could not find the money, and sure enough the next morning it was there in the pilgrim's hands.

This mysterious game went on for over a week. The stranger was afraid; he thought that the pilgrim should be a magi-

cian or Yogi with Siddhis. He confessed his evil intention and asked the Pilgrim: "Where did you keep the money all the time? How could I miss it in my search?"

The pilgrim laughed heartily and said: "My friend, I knew your intention. Therefore, I used to keep the money underneath your pillow at night. You never looked for it there."

The stranger is the wayward mind full of desires. The pilgrim is God. The treasure is the Bliss and Peace of the Atma. The wicked mind wants to get happiness. It seeks after it in all the objects of the world. Happiness is not found there. Finally, it abandons its evil intention and approaches God in a spirit of self-surrender. God reveals that the happiness was all the time within, and nowhere outside.

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SAYINGS

(Sri Swami Sivananda)

Sans devotion envers le Seigneur notre vie est vide. Sans devotion, c'est en vain que vous vivez.

La devotion est vitale. Elle possede un grand pouvoir. Elle est la seve de la vie.

La devotion libre. Elle annihile la souffrance et apporte la paix.

La croissance spirituelle est graduelle. Il y a une evolution progressive. Vous ne devriez pas etre dans un hate fievreuse et vouloir accomplir de grands exploits yogiques pour parvenir a un plus haute etat superconscient en deux ou trois mois. Vous devez franchir l'un apres l'autre les echelons du Yoga. Vous devez avancer etape par etape sur le sentier spirituel.

Il y a un pouvoir mysterieux dans la priere. La priere peut accomplir des miracles. La priere peut deplacer des montagnes.

Elle devra venir du plus profond du coeur et etre accompagnee d'un sentiment sincere.

Vous n'etes pas ce corps physique perissable. En essence vous etes le Soi, Dieu. Identifiez vous avec Lui.

La lumiere de la saintete est l'amour universel. Le vetement de la saintete est la vertu. Le signe de la saintete est la vision egale des choses.

La voie conduisant a la saintete est la meditation reguliere. Le fondement de la saintete est la restriction personnelle et la purification.

Aucune lumiere n'est comparable a la connaissance du Soi.

Aucune vertu n'est superieure a la veracite.

Aucune felicite n'est superieure a celle de l'ame.

BOOK REVIEWS

LIVING RELIGIONS OF THE WORLD, by Dr. Frederick Spiegelberg; published by Prentice-Hall, Inc., Englewood Cliffs, New Jersey, U.S.A.; pp. 511 demi-8 vo.

Dr Spiegelberg is well-known to students of religion as the co-editor of the famous anthological work, *The Bible of the World*. Herein he presents his "understanding" of the main religions, which he has taken great pains to enrich through world-wide travels and personal contacts with priests and Swamis and the common, devout followers of diverse faiths. The main significance of this book lies in its presentation of the religions as "vital, living experiences." Dr Spiegelberg was a professor of comparative religious studies in different universities in Germany and the United States (he still continues to be one), and on his visit to India had stayed

for a few days at Sivanandanagar. His approach to the subject is unbiased and broad-minded, his sense of appreciation of the worth of different beliefs is deep and comprehensive, and his treatment of the history, leading doctrines and notable personalities of religions is perfectly in line with that detached attitude of all great historians and professors of religion and philosophy which is so remarkable.

Dr Spiegelberg prefaces his work with treatises on the philosophy and the object of religion, proofs of the existence of God, and a comparative study of religion and magic, and then proceeds on to describe the three phases of Hinduism, namely, Vedism, Brahmanism and Later Hinduism; following which are given Jainism, Buddhism, the ancient religious and social philosophy of China, Taoism, Confucianism, Zen Bud-

dhism, Shintoism and the Tibetan version of Buddhism. After these come Zoroastrianism, Islam and Sufism, Sikhism, Judaism and Manichaeism, the last being the little-known religious faith which was, in the author's words, "the most powerful early rival of Christianity," albeit no longer extant. The concluding part deals with Christianity. In short, the book is quite interesting, and offers a pleasant reading.

DAY BY DAY WITH BHAGAVAN.

Volume II, published by Sri Ramanashram, Tiruvannamalar, South India, at Rs. 4 per copy, pp. 315 cr-8vo.

Sri A. Devaraja Mudaliar has enshrined the teachings of Bhagavan Ramana Maharshi in his splendidly and faithfully recorded diary, which he maintained from August 1942 to December 1946, at Ramanashram, and wherein he has given the entire gamut of the philosophy of the Maharshi as conveyed through his saintly instructions to numerous visitors in reply to their questions. The second volume covers the last two years of the period mentioned above, the earlier being dealt with in the first volume already published. The conversational teachings not only portray the saint's fathomless wisdom and mature views of the ideal and the different aspects of life, but go a long way in bringing out in deep contour the personality of one who was worshipped and adored by countless spiritual seekers.

SWAMI RAMDAS AND MOTHER KRISHNABAI: *A Devotee's Diary in two parts, each priced Re. 1/- per copy, and published by Anandashram, P.O. Anandashram, Via Kanhangad, South India; pp. 206 together, cr-8vo.*

In these two handy publications we find the most elevating and instructive anecdotes of the renowned spiritual luminary, Swami Ramdas, and the saintly

Mother Krishna Bai, recorded in the latter half of 1951, the purpose of which is the same as that of the publication pertaining to Ramana Maharshi, namely, the presentation of the philosophy and teaching and the personality of the subjects dealt with, the difference between the two being the latter is more anecdotal and emphatic of the philosophy of Divine Love, and the former more Vedantic in outlook. Both are highly inspiring.

IN THE WOODS OF GOD-REALIZATION: *Eighth edition of the complete works of Swami Ram Tirtha, for the first time published in three volumes, at Rs. 7-50 each, by the Ram Tirtha Pratishthan, Sarnath, Varanasi, U.P.*

Swami Ram Tirtha needs no introduction to spiritual seekers. Though no more in this mortal world for nearly half a century, he is immortal in the spiritual domain and vitally alive in every heart that yearns for the life of renunciation, of peace and poise and sanity. The glorious saga of his saintly life, a life of extraordinary detachment and absolute dispassion, a life in which had blossomed the unique flower of Self-realization, a life which it is hard to believe had breathed this air and walked this earth,—never ceases to inspire, elevate, and give a healing touch of redemption, provide a new hope and assurance of the victory of the spirit over the flesh. In these three volumes is portrayed that life, not in the form of physical anecdotes, but mainly and, above all, in its true spirit that has found the most perfect expression through his discourses and writings.

The first volume and the first half of the second volume contain Swami Ram Tirtha's speeches mostly given in the western part of the United States during the first decade of this century, covering a wide range of subjects pertaining to the

ideal of life, ethics and philosophy, Hindu metaphysics, practical aspects of spirituality and the real spirit of religion, while the second half of the second volume has some philosophical stories, and further discourses on brotherhood of man, universal love, reincarnation, and so on. The third volume mainly deals with the Vedanta philosophy, presented through discourses and class-talks, besides a number of sketches on "Mother India," detailing the various problems that faced the country then and (in a large measure, that continue to pose even now), the future prospects, the spiritual ideal of the land, and the national Dharma. In its concluding part are appended some of the epistles of Swami Ram Tirtha.

THE MASTERS AND THE PATH by the Rt Rev C.W. Leadbeater, (reprint edition), Theosophical Publishing House, Adyar, Madras, price, Rs. 10/-, pp. d/c 8vo 400.

The world of appearance is not all. Behind the physical phenomena, there is the vast realm of the astral world, of which nearly everyone has occasional glimpses in its enigmatic vagueness, but which only a few are gifted to penetrate through, comprehend its stupendous glory, and bring about its penumbric effect in the sphere of materiality.

The Masters and the Path, portray the mysteries of the astral world and give a fascinating account of how the great spiritual masters, who are no longer physically present, exert a thrilling influence on the lives of the sincere seekers, guide them on the true path of beatitude, and make themselves felt even more keenly than would be possible materially.

C.W. Leadbeater, who needs no introduction to all those who are acquainted with Theosophy, has divided his work into four parts, namely, the Masters, the Pupils, the Great Initiations, and the Hierarchy. His purview is obviously theosophical and

seldom lacks the spell of enchantment and suspense as he goes on to record his careful observations of the astral world, and the encounters of the great masters with extraordinary pupils, and the tintinnabulation of the supernal symphony which is only known to them.

YOGI SRI SHUDDHANANDA BHARATIAR COMMEMORATION VOLUME, published by his Sixtieth Birthday Celebration Committee, Madras (available from Yoga Samaj Vadalur, S.I.).

"Let us adore this golden flame
Enthroned on dynamic silence,
This blissful supramental light
Whose very sight is soul's delight,
Whose presence is a thrilling force
Which transforms human existence
Into an art of life divine."

Such were the words of the Yogi, when, living as a seeker of Truth, he described his spiritual teacher. Today, the seeker has become the Master, and what he said of the perfect life years ago is now his, radiating its divine glow all around; enlightening, inspiring, enthusing, healing, vivifying, and transfiguring all those that are fortunate to come under the spell of his Yogic influence, directly or indirectly. Such is the great Yogi, Kavishwar, Maharshi Shuddhananda Bharatiar whose sixtieth birthday has been rightly commemorated in the form of a handy publication, containing a number of vignettes of the saint, portrayed according to the assessment and inspiration of quite a few devotees.

The publication has been divided into two parts, the first being English and the other Tamil. It also contains messages from national leaders and eminent public figures, and all commendation should go to Dr. U. Krishna Rao, Speaker of the Madras Legislative Assembly, under whose chairmanship the Yogi's sixtieth birthday has been commemorated.

ASHRAM NEWS AND NOTES

We have had a period of most soul-elevating, joyous and inspiring holy occasions during the past one month or so. Four important anniversaries occurred during December and were celebrated with due solemnity and befitting ceremony. Tuesday the 3rd of December marked the 14th anniversary of the Mahamantra Akhanda Kirtan Yajna (continuous unbroken chant of the Mahamantra) that has been going on since December 1943 for World-Peace and commonweal of humanity. A colourful procession in the form of a Nagar-Kirtan was taken out by the Ashramites from the Sivanandanagar through Rishikesh Town and thence to Sri Viswanath Bagh whereafter a Satsang and Arati, the procession returned to the Ashram and terminated at the Bhajan Hall, where the Akhanda Kirtan Yajna is in progress. It marked a day of great spiritual joy. A special booklet of Choice Kirtans and Bhajans has been published, to commemorate the 14th anniversary. We take this opportunity of expressing our thanks to the different devotees who generously sent periodical help towards the maintenance of Ashramites engaged in this holy Akhanda Kirtan.

The second great anniversary day was the most holy Sri Gita Jayanti which coincided with the above celebration date. The 3rd December was, therefore, observed as a dual anniversary. In the morning, the Gita Havan with Ahutis of 700 Gita Slokas was performed at the Homa-Kund in Sri Viswanath Mandir. Akhanda Gita Path was done. Under the auspices of the Gita Jayanti Utsav, Sri Swami Jyotirmayanandaji gave a special discourse on "Synthesis of Yoga according to Bhagawad Gita" during night Satsang upon that day.

The Holy Christmas festival and the anniversary of the Pratishtha of Sri Viswanath Mandir were the other two auspicious anniversaries. The night of 24th December saw the Satsang Bhawan presenting a holy and joyous festive appearance. A beautiful picture of Lord Jesus Christ of the sacred heart adorned the tastefully decorated altar. Candles illumined the whole place. Symbolic Christmas tree occupied the centre of the hall. Christian Sadhaks from foreign countries present during the occasion provided Christmas Music. A number of persons including

Sri Michael Levien of Pretoria and Sri Manoharlal Sharma M.A. of the Jute Corporation, Calcutta gave illuminating and instructive talks on the life and personality of the great Prophet of Nazareth. A note of gaiety was added to the function by the presentation of Christmas cakes, to the foreign disciples by Sri Gurudev and distribution of crackers, balloons and fire-works. The function concluded with Kirtan glorifying Jesus Christ and Arati.

The Pratishtha Mahotsav i.e., the anniversary (14th) of the holy consecration of Sri Viswanath Mandir was celebrated on the 31st of December amidst intense rejoicing. A most befitting programme of an inspiring special Maha Pooja, a Havan for the welfare, peace and prosperity of the whole world, poor feeding, a procession and special Kirtan, Bhajan and Satsang was observed by entire Ashram. It was a sacred day marked with spiritual joy, enthusiasm and fervour, from early dawn till late at night. This annual Maha Pooja of blessed Lord Sri Viswanath always solemnizes the glorious consummation of the old year and the advent of the New Year at Ananda Kutir. The sacred Maha Prasad of this special anniversary Pooja is being sent to all the loving devotees that have offered their loving help for the conduct of this holy worship as also to all the donors and well-wishers and friends of the Divine Life Society. This holy shrine has come to play an important part in the lives of countless thousands of devotees throughout the world by whom it has been felt and experienced as a centre of blessings, peace and healing.

Sri Dattatreya Jayanti was celebrated on the 7th December when special prayer and worship was conducted in Dattatreya Mandir.

Special Observances, Devotional Music and Discourses

An inspiring discourse on the Sikh Pathway of Sumiran and Nam was delivered upon the occasion of the holy Guru Nanak Jayanti, celebrated at the Ashram in the first week of November. The Viratta of Lunar Eclipse was also observed by the entire Ashram upon the same day, with Eclipse Bath and Japa upon the Ganges Bank, after moon-rise until the Visarjana of the Grahana. During the night a party

of devotees from Delhi did Divya Nama Kirtan after the beautiful traditional manner prevalent in Southern India. The next day, i.e., the 8th of November, Sri A. V. Kuppuswami of New Delhi did Katha Kalakshepam on the moving life-story of Saint Nagnadanar. Sri Naqa Subramanyam did Ramayana Katha during the same Satsang. A series of discourses in Tamil on the subject of "Bhuti and Vibhuti" was given during the third week of November by Sri Swami Sadasivananda of Coimbatore who was on a visit to Northern India and stayed for a week at the Ashram, for Satsang with Sri Gurudev.

The birthdays of H.H. Sri Swami Sat-chidanandaji Maharaj the saintly Personal Secretary of Sri Gurudev and of H.H. Sri Swami Venkatesanandaji Maharaj, Sri Gurudev's peerless Private Secretary and indispensable righthand man, both gems among the Ashramites of Ananda Kutir were too very pleasant and blissful occasions, that highlighted the month of December. The release of Sri Swami Sat-chidanandaji's wonderful compilation of Sivanandiyana under the title of "SIVANANDA-ISM" was his present to the Master upon the occasion (3rd December) and the release of Gurudev's massive work "Health and Hygiene" carefully edited, prepared and arranged by Swami Venkatesanandaji was his offering to the Master on that day (22nd December). Sri Swami Venkatesanandaji also performed Pada Pooja to Guru Bhagawan on his birthday.

Our Divine Life Brothers Sri Kenneth Moodley and Sri Dharmalingam of Durban (South Africa) were given a nice farewell party on the eve of their departure from the Ashram after a stay of several months. Regular discourses on Pancha Dasi and on Bhagwad Gita were given during the night Satsang Meetings by Sri Nilakanta Brahmachari of Kashmir and by H.H. Swami Jyotirmayanandaji Maharaj respectively.

Visitors

H.E. The Governor's visit: His Excellency Sri V.V. Giri, the Governor of Uttar Pradesh together with his venerable mother, daughter and other members of his family came to the Ashram in the last week of November for Darshan of Sri Swamiji Maharaj and his holy Satsang. Sri Gurudev received H.E. Sri Giri and his party in his Kutir by the river-bank and entertained them all with great love and joy. Gurudev's Prasad was partaken by the aged mother

of the Governor with utmost reverence and deep faith. All were extremely charmed by the holy surroundings of the Ashram as well as the unique serenity and peace of the holy Kutir of Sri Gurudev. As this was a short visit Sri Gurudev affectionately extended his cordial invitation to Sri Giri Maharaj to come to the Ashram again and spend a few days here.

His Excellency Sri Suktankar, the Governor of Orissa and his wife visited Sri Swamiji Maharaj on December 16th and had his Darshan and blessings. Sri Gurudev entertained them at his Kutir where they listened to the rare music of Sri Parvatikar Maharaj the renowned master upon the Swaramandali and also to devotional Sankirtan Bhajan by the Ashram party.

Other distinguished visitors to the Ashram were Mr. Richard Alwalia the High Commissioner for Ceylon in India with his family, Srimati Vimala Vijayawardhane, Health Minister of Ceylon, the Solicitor General of India Mr. Daftari and Mrs. Daftari, the well-known historian Dr. Radha Kumud Mukherjee, His Excellency Senor Fernando Donoso, Minister of Chile in Switzerland and Senor Miquel Suarez, Chancellor of the Spanish Embassy, Sri Maud Makemson of the Vasaar College from New York, Sri Mallikarjun Maharaj, the holy Rawal Sahib of Kedarnath, Babu Kashi Ram Guptaji our munificent patron, Air Commodore Gosl, Pt. Thakur Dutt Sharma of Amritdhara, Raja Jagat Kishore P.N. Singhji of Maksudpur and the Islamic research scholar Sri Abdul Kalam.

Besides the above persons, the following have visited and stayed here for varying periods: 30 students of the Govt. Teachers Training Centre, Rohtak; 40 students of M.B.M. Engineering College, Jodhpur; Sivananda-Chameli, President, Arrah Branch; Sri Chintamani Pati, Secretary, Cuttack Branch; L. P. Razdon, Delhi. *Foreign Sadhaks:* Sri K. V. Pillai (Durban), S. Africa; Sri Ngon Vat (Cambodia); Mrs. B. Teller (Elwood), Melbourne, Australia; Sri Geo. Hiller (Hannover), W. Germany; Sri Nathan Bernard (Paris), France; Sri Indira Devi (Hollywood), California; Sri Otto Kadlecsoines and Juliana Kadlecsoines (Vienna), Austria; Sri Michael Radloof, Swiss student, Mussoorie; Prof. Abraham Kaplan, Department of Philosophy, University of California; Los Angeles with Mrs. Kaplan, Sri Sanjivi Naidu (Tonga), Africa;

Sri Leslie Shepard (London), England; Sri Michael Levien (Pretoria), Africa; and Sri Norman Thomas, Australia. Sri Leslie Shepard, Sri Michael Levien and Sri Norman Thomas are staying here for the study of Vedanta and practice of Yoga.

Sivananda Medical Organization

The latest news in the development of the Divine Life Medical service wing is the opening of the beautiful new hall of the Sivananda Eye Hospital managed under the able supervision of Dr. Sivananda-Hridayananda Chellamma, the Chief Surgeon in-charge. The fine and spacious new hall is on the first floor of the Capt. Srivastava Block, and includes Consultation-cum-examination Hall plus the Dark-room. The auspicious "Pravesha" ceremony was marked by a very pleasant function on 24th Dec. '57. We are happy to announce that the Sivananda General Hospital has now the invaluable services of Dr. Parasuram C. Punjabi, who has now taken up the duty as Hony. Medical Officer, from the first week of December. He is a noble soul and a devoted disciple of Sri Gurudev and one who has been following the path of Divine Life, fully imbued with true spirit of Karma Yoga. He has dedicated himself to the Divine Life Medical Seva.

Divine Life Work Abroad

The Sivananda School of Yoga (Denmark) and the Yogaskolen (School of Yoga) of Oslo (Norway) are both progressive institutions, whose activities are proceeding upon very fine lines. The Yogaskolen gives weekly training to Yoga students and has named the course "The Sivananda System." The Denmark School has cyclo-styled lessons in a systematic serial for the benefits of the students. Yogi Aage Fargemann, the President of this School is a progressive and enthusiastic worker.

The Penjedar issued in Indonesian Language from Malang, as also the Madjalah Kebatinan are wonderfully disseminating the Divine Life Message of the Master throughout Indonesia. The Djakarta and Malang Branches are carrying on very good work. Excellent spiritual dissemination is achieved by the Path to God-Realization monthly and the Divine Life for Children monthly being issued by the South African Divine Life Centres.

The Royapuram Branch (Madras) of the Divine Life Society has now started the Telugu Divine Life by the name "Prana Jivani." Thanks to the wonderful, loving labours of the noble Sri Om Narayana who has also been vigorously working to bring out many unpublished works of Swami Sivanandaji Maharaj.

Hatha Yoga Master

Sri Swami Vishnudevanandaji Maharaj

The World Tour of Sri Swami Vishnudevanandaji is progressing excellently and the expert Swamiji with his genius for quick instruction, genial temperament, genuine simplicity and astonishing mastery over Hatha Yoga technique is meeting with wonderful success in all the centres. Swami Vishnuji has now covered Ceylon, Malaya, Hong Kong, Indonesia and Australia and he is now on the way to California via Honolulu. At every centre visited, he has been doing intensive work delivering lectures, giving lessons, holding classes, demonstrations and establishing Yoga Training Centres, for which he trains a number of *Instructors* before leaving the place. He is doing wonderful work in the spread of Hatha Yoga and Gurudev's message for the Divine Life of ethical idealism, selfless service, universal love, faith, devotion, and spiritual aspiration. Swami Vishnudevanandaji is also rendering invaluable service to the cause of Yoga by having helped in the publication of two superb illustrated volumes on Yogic Exercises as also a documentary movie film on Yoga. Foreign Newspaper Reports featuring his photographs inform us of the wonderful reception his present mission in the service of Sri Gurudev is getting in places like Djakarta, the Indonesian Capital, in Sydney, Perth, Melbourne, etc. The full report in greater detail is presented in our Branch Gazette.

Sri Swami Srinivasanandaji Maharaj has recently returned to Headquarters after completing an eleven month All India Tour propagating the Divine Life Message of Seva, Yoga, Bhakti and Jnana. He visited more than 94 different centres during this propagation tour, including 51 Divine Life Society Branches. Sri Sivananda Pada-sevak has done very invaluable work through this spiritual tour.

3

1st January 1958.

Sri H. E. General Cariappa

MERCARA.

You were a wonderful Army General
 some time back. Now you are
 a wonderful administrative General
 in the field of Divine life. How
 enthusiastic and zealous you are
 unflinchingly working! Remain health
 and wealth! Many have taken to
 the life Divine.

You are showing the simple way -
 the way of love, devotion,
 dedication, honesty, selfless
 service, sacrifice and self-denial.
 You are taking great interest
 in the uplift of children and
 boys.
 May Lord bless you by Sri Ananda

RELIGIOUS CALENDAR

[Sivanandanagar

14th Jan. to 16th Feb.]

January

- 14 Makarasankranti;
Uttarayana Punyakala
- 15 Ekadasi
- 17 Pradosha Puja
- 19 Amavasya;
All-Souls Day
- 25 Vasanta Panchami
- 31 Ekadasi

February

- 1 Pradosha Puja
- 3/4 Purnima
- 12 Samartha Ramdas Jayanti
- 14 Ekadasi
- 15 Pradosha Puja
- 16 Mahasivaratri

Special Ganqa and Lakshmi
 Puja on all Fridays;
 Poor-feeding and Sadhu
 Bhojan on all days.

Latest Publication

"SIVANANDA SMRITI"

(Moral Lessons)

An Authoritative Text-Book of Morals by

SRI SWAMI SIVANANDA

This unique scripture from the pen of a Sage and Seer of Modern India
 gives you in a nut-shell

* Lessons to make your life sublime

* Wholesome advice to make your home a heaven

* Sage counsel for world peace

The Duties of Administrators, the Duties of Men, Women and the Youth,
 The Qualities that will make you a Superman or a Divine Being on earth
 Are all beautifully and inspiringly told in this precious volume.

PRICE : Rs. 3/-

The Sivananda Publication League,
 P O Sivanandanagar, Rishikesh, U.P., India.

MEMBERSHIP OF DIVINE LIFE SOCIETY

Membership of the Divine Life Society is open to all, irrespective of any distinction, the only qualifying condition being the practice of the ideals of truth, non-injury and purity. The Society is a non-sectarian institution, embodying in its perspective all the common, fundamental principles of all the religions of the world, or of spiritual life in general. The Society accords equal place of honour to all faiths and religious traditions, and its members recognize no distinction between man and man, or harbour any disruptive sentiment on account of each other's traditional background or ancestral affiliation. An admission fee of Rs. 5, (or 10 shillings, or 1.50 US dollar) is charged to provide the new members with some spiritual literature by Sri Swami Sivananda, the Founder-President, while an annual membership fee of Rs. 2.50 (or 5 shillings or one US dollar) covers the subscription to *Wisdom-Light*, a monthly journal containing the teachings of Swamiji.

Any group of spiritually inclined individuals can open branches of the Divine Life Society, in consultation with the Headquarters, with the object of the dissemination of spiritual knowledge, promotion of goodwill, peace, amity and fellowship, and humanitarian service to the people.

Besides *The Divine Life* (annual subscription Rs. 3.75), and *Wisdom Light* (a journal for the members), the other periodicals published from the Headquarters are *Health & Long Life* (Rs. 3.75), *Yog-Vedant*—in Hindi—(Rs. 3.75), both of which are issued once in every month, and *Yoga-Vedanta Forest University Weekly* (Rs. 6.50). The annual affiliation fee for the Branches of the Divine Life Society is Rs. 12, which meets the subscription to *The Divine Life*, *Wisdom Light* and *Branch Gazette*, the last being a means for getting to know about the activities of the different Branches of the Society.

—Secretary, Divine Life Society, P.O. Sivanandanagar, Rishikesh, U.P.

SIVARATRI

The Vrata of Mahasivaratri will be held at Sivanandanagar on the 16th of the next month. There will be a grand worship at the Viswanath Mandir during the day and throughout the night with Abhisheka, Archana, and chanting of Rudri Chamakas, besides chorus Akhanda Kirtan of the Panchakshara Mantra. Devotees of the Lord are welcome to participate in the Vrata, after having informed us of their arrival. Puja also will be offered on the sacred occasion by proxy on behalf of individual devotees, on request.

The Viswanath Mandir is a unique centre of worship, which is open to everyone, irrespective of any distinction of caste or religion. Situated on the sylvan slopes of a foot-hill of the Himalayas, worship is offered here in the morning, forenoon, evening and at night, besides ceremonial Pujas on special occasions. Ati-rudra Mahabhisheka and Havan are performed for world-peace and commonweal from time to time and on special occasions, in addition to special worship with Abhisheka, Archana, and Mahamrityunjaya-mantra Havan for the welfare of devotees, on request. The Temple also holds prayers for the peace of the departed souls.

—Manager, Viswanath Mandir, P.O. Sivanandanagar, Rishikesh, U.P.